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WEEKLY REVIEW.

—A Sholapore correspondent informs us of an accident that occurred at Mohul station to guard J. Wilshaw that might have been very serious. When jumping from the brake the guard missed his footing and fell between the platform and the footboard and was thrown underneath the van. The train was moving slowly and his right arm coming in contact with one of the iron rods of the brake, he laid hold of it and was dragged along. When extricated he was found to be badly hurt. After the train arrived at Sholapore, a good many hours went by, according to our correspondent, before the injured man received treatment from the Doctor of the station. Guards generally think it their duty to leave the train before it stops at a station, and in this there is a certain amount of risk. If the Railway Companies require this, they should at least see to it that prompt medical attendance is available for those that are hurt. The Railway apothecary was in attendance, we believe, but it seemed that the case required aid beyond his skill. We hope the poor young man who had this terrible experience, may yet be recovered from his injuries.

—The Bangalore correspondent of a contemporary telegraphs a notice of the arrival there of Monsignor Agliardi, the Papal Delegate Apostolic, commissioned to establish the Roman Catholic Hierarchy in S. India. His ingress was after the following manner :—

His Grace was accompanied by Dr. Colgan, the Archbishop elect of Madras, and numerous prelates and priests of Southern India. His Grace was received at the railway station by the Very Rev. Clemot, and drove in *a carriage and four* to Saint Joseph's College, under a series of *triumphal arches* of tasteful episcopal designs, preceded by a band. At the college an immense crowd was assembled to receive his Grace.

Last Tuesday the new hierarchy was proclaimed.

—The following is going the round of the papers. This is what some call *wit* :—

Of the various *mots* fathered on the late Serjeant Ballantine the best probably is his remark to a miserly lawyer "My dear fellow, what is the use of hoarding money? You cannot take it with you. And even if you could, it would all *melt*."

The Lord Jesus speaks of 'gold tried in the fire.'

—We invite attention to the beautiful account of Mrs. Griffith John, of Shanghai and Hankow, taken from the *Christian*, which we place among our selections.

—We are struck with the following in the *Christian* of Dec. 23 :—

"The Apostles ordained seven men 'to serve tables;' because it was not pleasing (R. V., *marg.*) for themselves to do so (Acts vi.). But Stephen, the first of the seven, outapostled the Apostles in the ministry of the word; and the persecution which followed his martyrdom scattered the whole Church from Jerusalem, except the Apostles, and the second of the seven went to Samaria and preached Christ unto them; and was thence deputed by the Spirit to meet the Eunuch and send him on his way rejoicing, carrying the Gospel into Africa; but the Spirit caught away Philip, and he was found at Azotus—not serving tables at Jerusalem. That early endeavour to separate the religious from the secular did not succeed, and the Apostles never repeated the experiment. Paul set a lively example to the contrary."

Jesus himself said "I am among you as he that serveth," and the Apostle Paul travelled all the way from Greece to Jerusalem to convey the contributions of Gentile Christians for the relief of the poor Christians in Judea. The great question is not, Is an occupation secular or religious? but is it according to the principles of the Gospel? Paul attached so much importance to the demonstration of unselfishness in the Christian ministry, that he laboured with his own hands, night and day, to earn the money needed for his own support and for that of his associates. Aquila and Priscilla, by this kind of labour, adorned the doctrine of God their Saviour.

—The Bishop of Salisbury is reported to have said, in a letter, that "Evangelicals have no right to be in the Church of England," and the *Rock* mentions some recent acts of his which go far to make it appear that he is unwilling to ordain or further in any way those who are evangelical in sentiment. If the Bishop said what is reported, we suppose he only formulated in words a sentiment that dwells in the breasts of many Sacramentarians and Ritualists. On the other hand we can understand how Evangelical Church of England men should have serious doubts of the propriety of remaining in Church Communion with the Romanizers. Is any good subserved by the attempt to keep these widely-sundered Christians in one organism? The development of Ritualism in the Church of England reminds one of the story of the Arab in his tent and the Camel.

—Writing to the Corinthians, Paul says: "If a woman have long hair, it is a glory to her." A fashion that seems to be now coming in would put Paul out of court, for it requires that women get their hair cut short. They are not required to get their heads shaved; that perhaps will come next. The women that set the fashions are often subject to some blemish or disability, and those who wish to flatter them imitate this particular defect, and so the decree goes forth that all are to make themselves hideous after this fashion or that. On the other hand, beauty is often a snare and a peril, and this cropping of the hair may serve as a kind of self-mortification. If the outcome be humility, we will say nothing against it.

—The following is from the *Christian* :—

We are glad to receive from Mr. John Shrimpton the following, with reference to an offer (referred to in our last issue) which had been made to him of £100, on condition of nine other similar sums being contributed :—

For some time I have felt that George Müller's work, which you so often refer to in the *Christian*, is founded on the right basis, and therefore I have declined to make known conditional offers of help. *The men of the world condemn emphatically such beseeching requests as appear so frequently in our various newspapers, for the support of Christian effort*, and I have avoided, for conscience sake, doing as seems now to be the custom.

We have italicized some words in the above. Some may say that the opinion of men of the world is of little value in these matters, but Paul was willing to suffer any thing rather than put a stumbling-block in the way of men. Ezra (8 : 22.) was ashamed to require of the King of Persia a band of mounted troops to escort and defend his company, for he had told the King that God was his all-sufficient Helper. He felt bound to make it evident that God was the Helper of all who trusted in him. It is equally important in these days that Christians should refrain from all solicitations that may obscure, in the eyes of the unconverted, the fact that the Saviour whom they follow has all power in heaven and in earth.

—Some one sends us the following expression of opinion :—

"The agency God requires for the salvation of the world, is a wholly sanctified Church. Then we shall make our money and use it for God, we shall train up our children for God, we shall order our household expenses and entertainments for God, we shall buy and sell for God, we shall strive to honour Him *every* day of the week, and in every department of duty. This is the *only* Christianity worth preaching and praying for. It will last. For the weariness, the weakness, and the wretchedness of a mere periodical religion, it is the only remedy."

We are taught to pray "thy will be done on earth as it is in heaven." That means a wholly sanctified church, filling the earth. Our Lord in the 17th chapter of John shows that the greatest results are connected with a church having the same mind that was in him. The letters to the seven churches show us that, while he seeks in every way to secure the holiness of his people, he bears long with them and values even a *little strength*. The Church will put on her beautiful garments when individual Christians seek in all things to walk as Christ hath left them an example, which includes a good deal of tolerance for those that are not perfect. It is said of Jesus that he does not break the bruised reed or quench the smoking flax.

—Another friend sends us from *outremer* the following observations :—

"A little study of the words translated *sanctification* and *holiness*, with the adjectives

holy, sanctified, &c., would show that they signify *a setting apart* for God. In the Old Testament we read of 'sanctified oxen.' In the N. T. all believers in Christ are *saints*, that is, *holy*. When in the SS. the relation of the believer's soul to God (always one) is presented under such a variety of aspects, with so many forms of utterance, why should we fasten upon one expression alone, making it stand for all?"

The best way is to honour all Scripture. In an epistle of Paul, Peter or John, there are, it may be, fifty precepts or counsels addressed to Christians. It is a mistake to think that we are honouring all these by occupying ourselves with one or two which we regard as including all the rest. Faith requires us to honour "every word that proceedeth out of the mouth of God." Separation to God, when applied to moral beings, implies the surrender of our powers to the will of God, and to the Spirit of God, the Executor of that will. This is just the opposite of sin.

—Mr. Hamilton, Deputy Collector and Magistrate, who in the exercise of magisterial duties lately in Bombay, treated with little respect some of our cherished convictions, has added this to all his other offences, that he testified as follows before the Public Service Commission the other day :—

"The Parsis are admittedly foreign to India, and have no more right to appointments in the Indian Service than the sons of Frenchmen have. They have no hold on the affections of the people, and no following."

This is a terrible indictment. For the Parsees, while at times willing enough to be regarded as foreigners, are nevertheless tenacious of the honourable position they hold in society in Western India, and are by no means indifferent to the loaves and fishes of Government appointment.

—The Public Service Commission have been sitting day after day in Bombay, and many representatives of different classes have appeared before them to declare their opinions on matters connected with the Public Service. The Statutory system has been much discussed.

—Presiding at the Anniversary of the Wesleyan Missionary Society in Madras, the new Governor said :—

He was quite sure that no Governor, who was trying to do his duty to his Sovereign, could commit a greater mistake than to show indifference to the Christian religion, and more especially in India. He stated that he would always be ready to show that he was anxious to maintain the character of our common religion in this country.

We are glad to see that the Rt. Hon. Mr. Bourke is not tainted with the error, so commonly made by Englishmen, that to turn a cold shoulder to one's own religion is a means of commending oneself to the confidence of the Natives. It is the other way.

—We are glad to see that a contemporary (the *Bombay Gazette* of last Tuesday) has published in full the excellent address on the Contagious Diseases Acts, delivered by the Bishop of Bombay at the meeting of the Purity Alliance last Monday. We hope that its statements and arguments may be candidly considered by those who now block the way of this much-needed reform.

—Mr. Justice West, in his address at the late University Convocation, said :—

"I suppose there are few chiefs of higher rank who would not give a lakh or even two or five lakhs for an addition of one gun to their salutes."

We have often thought that society might be compared to the great pyramid of Cheops with hundreds of steps rising one above another, all its members being animated by a strange impulse to get up higher. At the top is a small platform where only few comparatively can stand. The additional gun is nothing in itself, but it is the symbol of a step. If our Native princes cannot obtain it by purchase, let them try to do good to their people and it will not be in vain. Preferment will come without their asking it. And the same remark applies to the Supreme Government. The object of Mr. Justice West was to commend to the Chiefs, the cause of education.

—The *Sabarnabaniks* (Sonars, we suppose,) of Calcutta, a Caste numbering 2,000 families, have decided that those of their number who visit Europe shall, on their return, not be required to perform the penances hitherto imposed, provided they declare their fidelity to Caste and to religion.

—A good many Sunday-school teachers in these parts are disappointed because the Calcutta publishing house have this year abandoned the simultaneous series and gone back to the old system of reverently following three months behind the rest of the world. Though unsupplied with the Berean lesson leaves of the simultaneous Lessons, a number of S. Schools are continuing to study these, and perhaps it will prove no disadvantage that they are without the leaves, as the scholars are thus obliged to use their Bibles. Our local Tract and Book Society have slips showing the place of the lessons, the subject, and the golden texts for the quarter, which may be had from the Superintendent.

—In a recent issue we noticed the *Bombay Christian Almanac* published by the Tract and Book Society, and gave it cheerfully our meed of commendation. We did not read the Advertisements. We confess that we are not in the habit of reading advertisements. We have not found that kind of reading very profitable, though we have no doubt that some are helped by them. But what we neglected to do, another eye did, and the result was a letter in our columns (in the Editor's absence) condemning the Society with great severity for allowing advertisements of liquors and other objectionable things to appear in the Advertisements. As the Editor has been for nearly forty years connected with the T. and B. Society, the philippic of our correspondent told as much against him as against any body. The advertisements instanced by him, ought certainly not to have appeared in the Almanac. But how came they there? It was in the days when the Rev. Mr. Park was Secretary, that this useful publication was begun. Mr. Park arranged with the publisher, that the latter, to reduce the cost of printing, should obtain suitable advertisements and it was particularly mentioned that advertisements of spirituous liquors would not be suitable. Year by year the Almanac has continued to appear, with that understanding, until this year when the publisher seems to have forgotten the scruples of the Society, and our correspondent has found occasion to come down with his very severe remarks. We admit that there should have been more vigilance, but we see no reason why any one should cease to appreciate the excellent work done by the Tract and Book Society, or wish it ill.

—New Year's Day was the 80th anniversary of the German Emperor's entrance into the Prussian army, and was celebrated with extraordinary rejoicings at the German Court. The Crown-prince addressed him as "Most illustrious and mighty Emperor, most gracious Kaiser, King and War-Lord." This last strikes us as a novel and singular title. In 1851 it was thought that the World's Exhibition betokened the advent of a new era in which nations would learn war no more. Now in 1887 it looks as though almost all the great powers were waiting for the signal to rush into a war of such fierceness and havoc as the world has never witnessed. We wait for the Peace-Lord, the Lord of Peace, the Prince of Nations. Is it not time for his glorious appearing?

—The *Overland Mail* has an article entitled "Grant Duff *vs.* Smith." It appears that the late Governor of Madras has felt called upon to confute the pamphlet issued by Mr. Samuel Smith, M.P., last year, entitled "India Revisited." We noticed this pamphlet at the time and found much to commend in it. It is possible that Mr. Smith, in his visit to India, fell in with a class that Sir M. E. Grant-Duff had comparatively little acquaintance with. At any rate the latter attempts to pulverize Mr. Smith and his suggestions, and if the *Overland Mail* may be trusted in the matter, he has had a consummate success. Sir M. E. Grant Duff, doubtless thinks so. The *Mail* says :—

"In intellect, knowledge, and acumen, Mr. Samuel Smith, M.P., has no chance whatever in the hands of so able and instructed an essayist as the late Lieutenant-Governor of Madras. The latter shows a certain consciousness of this in the article now under review, though he treats Mr. Smith with perfect courtesy. It is the countesy, however, of the boa who lubricates his victim before he swallows him. For when Sir M. E. Grant Duff has finished with Mr. Smith there is nothing left of him."

Well, we incline to think there is something left of him. He may possibly yet emerge from the boa, unharmed. The *Overland Mail* says that Mr. Smith is representative of a school, the school of English Baboos. Mr. Smith is a sincere well-wisher of India, and believes that there are a number of respects in which our administration might be improved, and the ideas to which he has given expression are coming more and more to the front.

—Mrs. Durham, second mistress at the Byculla (Girls') Schools, was found dead on her bed, Tuesday evening, about 6 o'clock. Her death is attributed to heart-disease. She had been dressing to go out, and had been seen, in apparent health, only a few minutes before her decease. Mrs. Durham was well-known and highly esteemed in Bombay, and her sudden death will deeply impress the scholars that knew her with the uncertainty of life.

—The Government of Bombay propose to the Bombay Municipality, to celebrate Her Majesty's Jubilee by the establishment of a Technical Institute, offering Government House at Parell as a local habitation for the enterprize. This is a very handsome offer.

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—THE *N. Y. Independent* of December 23rd prints in full Lord Tennyson's new poem, "Locksly Hall Sixty Years After," consisting of about 300 lines, transmitted from England by Special Cable. The *Independent* thus speaks of it :—

We are not surprised that the new school of literary work and the radical political journals should agree to depreciate a poem which shows that Lord Tennyson, while he keeps his moral nature true and strong, and even intensifies its expression, puts into the mouth of his old man of eighty, who may be supposed to represent in good part his own views, a political conservatism such as young Alfred Tennyson was not wont to express. The hits at moonlighters' brutality in Ireland (but nothing against evictions) and the good word for the state institution of the Church exhibit this conservatism. But it is clear that the poet is not wholly conservative. He looks forward. The word *Forward*, the word of the hasty progress of the day, he is willing to adopt with a high meaning. He, too, looks forward, but upward also. He preaches a noble sermon as well as a poem, and puts the curse of intense scorn on the ungodly "Zolaism" that runs riot in our literature. The poem cannot be read, we are sure, without a stirring of the blood of every warm-blooded heart.

—A FRIEND in England sends us the following item :—

"Mr. Rustomji Byramji Colabawala, formerly of Dr. Wilson's College, has recently been awarded the second prize, in the shape of a valuable collection of books, by the Congress of the Young Men's Christian Association (London), for his paper on Zoroaster read on January 30th, 1885, to the Young Men's Society of the English Presbyterian Church. His paper this year on "Missions among the Parsees" was received with great favour."

—IN addition to the missionaries mentioned in our issue of the 15th as having arrived to reinforce the Missions of the S. I. Conference, the Rev. Ray Allen (with Mrs. A.) has arrived this week.

—A GOOD many from northerly stations are now passing through Bombay, on their way to Madras, to attend the S. I. Conference to be held there next Thursday, Feb. 3. The Editor of the *Bombay Guardian* will be away on the same errand, Feb. 1-10. The Rev. Abel Stevens, D. D, who has been some weeks in Bombay, is also proceeding to Madras.

—MISS NICKERSON, who has been since 1880 engaged in Zenana work in connection with the M. E. Church in N. India, has been obliged by illness to return to America, accompanied by Miss P. Rowe of the same work.

—BISHOP WILSON, of the Meth. Episcopal Church, South, has been visiting India, and left Bombay yesterday for Europe. He has been making the tour of the world, chiefly for the sake of his health, which, we are happy to say, has much improved.

NOTICES OF BOOKS AND REPORTS.

"*Bareilly Theological Seminary and Normal School of the M. E. Church*; Report for 1886. There is such a thing as having too elaborate and difficult a course of study for those who wish to addict themselves to the ministry. Those who are to be pastors of village churches may well be excused from the study of dead languages and many other studies embraced in the curriculum of some Theological Seminaries. We extract the first para. in the Report of the Bareilly Seminary.

Questions beyond any narrow curriculum of Theological study press on us now, in training a Native ministry for India. As the church extends, particularly among the villages, the problem of a low salaried and well-qualified ministry will more fully confront us. Many Christian congregations and circuits are being organized. Pastors competent to the situation are in demand. The congregations and circuits, as a rule can only pay small salaries. The economic conditions of this densely-populated country are not likely to change much for some generations. Earnings will remain somewhat as now. We are labouring in this school to train men for the situation. Our missionaries, too, must keep these facts in view in selecting and training candidates for this school. Their training must anticipate and supplement the work of the school. In the Report of St. Paul's Divinity School at Allahabad, for 1835, we find this statement: "We pray and hope for a time when our educated native brethren will esteem the reproach of Christ greater riches than the treasures of Egypt—or in other words—when the Christian B. A. and M A. of the University, will prefer the lower rank and pay of a preacher of the Gospel, to the higher rewards and honours of Government service. Till then we must make the best of the material we have." We need not worry over this matter. Those whose chief aim seems to be the rupee, are apparently in spirit unfit for the exalted work of the ministry. If in the order of providence, "God hath chosen the weak things of the world to confound the things that are mighty," let us cheerfully accept his order. We must not foster or encourage expensive habits or tastes in the preachers. Self-support can only come, when Pastors adapt themselves to the condition of the Church. While the native Church is made up largely of persons of small means, and who earn but a meagre livelihood, Pastors can receive from them only a small support. *The demand is for men ready to adapt themselves to the situation.* The importance of this must be pressed on them from every side, in the Theological School, by the Missionary in his station work, and in every assembly dealing with the subject in any way. There should be no yielding to any claim for larger salaries or more expensive modes of work or living. Let these come with the financial growth of the Church.

There are of course spheres in which the highest culture will not be amiss. But rural pastors and evangelists will be needed in this country by thousands, and it is of the highest importance that such should be raised up from the classes to whom they are to minister. The Rev. Dr. Scott is Principal of the Bareilly Seminary; Professor H. L Mukerjee is Professor, and there are four Native teachers of Persian, Arabic, Urdu, Sanscrit, Hindi and Mathematics, besides Lecturers. Six graduated last December. The number in attendance is steadily increasing.

"*The Eastern Star.*" Madras. This is a weekly of 8 pp. The first number appeared on the 1st of January. It is edited by a Native Christian gentleman, and will have special regard, we suppose, to the interests and aims of Native Christians. In the third number is a communication from Professor K. Sundararamiah, of the Kumbaconum College. Though not a Christian he writes on "the Position of Native Christians in India" and writes very sensibly. He would have them not dissociate themselves from their fellow-countrymen. He says :—

I think my Christian friends would not be doing harm to the cause even of moral and spiritual regeneration in this country, if in *some* respects they adopted a conservative and conciliatory tone even as regards what *they* consider the errors or shortcomings of the Hindu social system. No Christian need be reminded of that fervid patriotism which made St. Paul "wish that he were himself accursed from Christ for his brethren, his kinsmen according to the flesh, who are Israelites." Let us, then, hope that counsels of moderation will prevail; let us always remember that we are kinsmen according to the flesh; let us strive to accentuate points of agreement; where differences exist, let us attempt to arrive at a common understanding; let us indulgently criticise each other's frailties and faults with the single aim of reforming and improving the existing state of things.

We are sure that our well-advised Native Christian brethren will not separate themselves from their fellow-countrymen any further than they are compelled to by the latter. They must not be expected to conceal their convictions; let them speak the truth in love as occasion demands; and if their non-Christian friends can receive them on these terms, well and good. What they demand for themselves, they will of course concede to others. The *Eastern Star* says :—

We fear that Mr. Sundararamiah is mistaken in thinking that Native Christians, as a body, have no sympathy with the other classes, that they look with supercilious contempt upon their Hindu brethren, and that they have no interest in common with the other sections of the native community. Mr. Sundararamiah may have come across a few de-nationalized Native Christians who ignorantly suppose that all that Christianity means is to don the English attire, and give up everything that is 'native.' For such men we have the greatest contempt.

Our Venture. January. Orphanage Press, Poona. The object of this new monthly is "to circulate select and entertaining reading among residents in Poona, and make a pleasant addition to Magazines in other parts of India." The contents of this first number are : Editorial. An English University. Pro-Political Article. A 19th Century Hero The Little Brown Earth. Thoughts in Rhyme. Lady of the Lake, annotated. Homo sum, &c. The Art of Teaching. Story in 3 parts. Serial Story. This Magazine makes a very creditable appearance. Pp. 39.

WE are favoured with the following: The *Harvest Field*, Jan.—*Madras Christian College Magazine*, Jan.—*Indian Female Evangelist*, Jan.—*Medical Missionary Record*, Dec.—*Madras Christian Missionary Record*, Jan and Feb—*The Silver Morn and Prophetic Voice*, March, 1886.—Report of Missions at Ghazipur and Buxar—Zenana Work, its Importance, Defects, Hindrances, by Miss Joseph.—Tracts and pamphlets published at the *Herald* Press, Calcutta.

We regret that a copy of the *Indian Evangelical Review* for January has not reached us.

THE door into the mercy of God is a large door. We go in, not two and two, but by hundreds, and by thousands, and by millions. Yea, all the nations of the earth may go in, ten millions abreast.

INTERNATIONAL BIBLE STUDY.

January 30.—*Gen.* 12 : 1-9. *G T. Gen* 12 : 2.

See last Guardian.

February 6.—*Gen.* 13 : 1-13—*G.T.Matt* 6:33.

We learn in the 12th chapter that Abraham, because of a famine that prevailed, judged it expedient to remove to Egypt. Abraham had come out from his own country, and committed himself to the guidance of God, expecting to be guided to some singularly fertile and happy land, and one of his first experiences is, *famine*. The promised land was a country he could not stay in ; it was death to stay there ; to save his life and the lives of his family and retainers, it was necessary to go to a country even more idolatrous than that from whence he had come forth. What a grand opportunity was thus given to the adversary to assault his faith. When he first took his start from the eastern country, there were doubtless those who remonstrated with him for his recklessness in undertaking such a migration to parts unknown, and prophesied famines and pestilences and other disasters. But he trusted his future with God and went forth. And now the unbelieving voices seemed to be true. It was necessary for Abraham to learn fully the lesson that God is to be trusted when present things seem to belie his promises, and that God attaches a high value to the faith that endures these severe tests.

A famine drove the emigrants to Egypt, but Abraham returned "very rich in cattle, in silver and in gold." He was now a man of substance. He already began to find that it was not a vain thing to serve God, even as regards the goods of this world. He had thus the means of surrounding himself with a considerable body of retainers, whom he doubtless instructed in things pertaining to God. Leaving Egypt, he went into the south, *i.e.*, the country south of Palestine. From thence he proceeded to Bethel, where he had built an altar. There "he called on the name of the Lord." He re-established the worship of God there.

Lot had property of his own, "flocks, herds and tents." Affluence brought its snares. Feelings of rivalry and jealousy crept in ; showing themselves first in the dependents. There began to be contentions about the respective claims of the uncle and nephew, their right to this well or that valley. The Canaanite and the Perizzite were there, and it was not seemly that these two brethren should be quarreling about pasture-grounds, in the presence of the heathen.

Abraham noticed the contention between his herdsmen and those of his nephew, and spoke conciliatingly to the latter, deprecating strife. "We be brethren." Alas ! this does not terminate all quarrels ; it sometimes intensifies them. Lucre becomes an idol, and it seems a small matter to sacrifice before its shrine the nearest and dearest ties. But Abraham was a son of peace, as every Christian should be, and would not quarrel with Lot.

"Is not the whole land before thee ? Separate thyself, I pray thee, from me." And he invited him to take the first choice, offering to be content with the remainder, whatever it might be. Here too is a triumph of faith. It is humiliating to think that so few of those who know what Christ has suffered for them are able to rise to the level of Abraham. Even among ministers how few are willing to lay aside their claims and let others have the choice of place, of position, of property, of comfort, of honour ! And yet how safe it is to do it constantly, in reliance upon God. A parent is never better pleased than when he sees his children relinquish their rights or possessions in favour of one another, but alas, how rare is the sight ! The Lord Jesus came one night, after a weary day's trial to a Samaritan village, but was denied admission. His disciples deeply resented it, but he taught them the better way of *submission*. Paul learnt this lesson, and accepted of whatever came to him in providence, daily surrendering his own rights and his own choice, and willing always to come worse off. During his unconverted days, he made great professions of descent from Abraham, but it was only when he came to know Christ, that he was able to walk in the steps of Abraham. Oh, if we could see, even in the ministry, this readiness to let others choose, to let the choice of locations, salaries and honours go to our brethren, contented to be last of all and servant of all.

Lot looked at the matter from a worldly point of view. He saw the plain of Jordan, well-watered, like Egypt, like a garden of the Lord ; Sodom and Gomorrah and other cities were there, and Zoar was at the further limit, and there was no indication of the judgment that was coming upon them. Naturally, Lot chose this region, and wondered in his heart that Abraham should allow such a fertile district to slip out of his grasp. But Abraham had faith in God, and that was best of all. Oh that there were more of this kind of faith, looking not at the things that are seen, but at the things that are unseen Lot congratulated himself on his admirable choice, but it took him away from the best influences, and exposed him to the contagious influence of the worst society.

Save me, oh God of Abraham, and all my brethren from the desire to have our own choice, and may we show our confidence in the better choice that our heavenly Father will make for us, though it be in the fiery furnace of present tribulation.

Abraham rejoiced to see my day, said Jesus. Even from that high antiquity he saw the meek and lowly spirit of the Messiah, and was content that others should have the first choice.

The Bombay Guardian.

SATURDAY, JANUARY 29, 1887.

A GREAT GOVERNMENT.

England, France, Germany, Austria, Spain, Italy, claim to be great powers, but their combined populations are not equal to the population of British India. So great a country should have a great Government. The greatness of a Government consists in the excellence of her laws, the wisdom of her administration, regard for the welfare of the people, a proper conception of what constitutes their welfare ; in a word, the Government is to be for the sake of the people, not the people for the Government. How far it comports with the dignity of such a Government to come before the people as a liquor-seller, bent upon doing the largest business in the way of getting the money from the pockets of the masses, and the liquor into their stomachs, our readers can judge. In a considerable portion of Western India the people have determined to abstain from the use of liquor, and nobody has come forward to testify that this abstinence has been injurious to them in mind, body or estate. Government are well aware that prisoners after serving their term come out of gaol in much better condition than when they entered it, mainly through the absence of stimulants during confinement. It cannot be then that in resisting the total-abstinence movement in the Concan, the Government are influenced by consideration for the welfare of the people. Time and again, the servants of Government have reported that intemperance is the cause of a very high percentage of the crime that comes before the Courts of law and demands so costly a gaol establishment. When therefore we see Government, through its Collectors and others, doing its utmost to stamp out the movement to which we have referred, are we not almost driven to the conclusion that, whatever its professions, Government has more solicitude for revenue than for the welfare of the people ? We are astonished at the want of enlightenment displayed by Government, in trying to force upon the people the use of abominable liquors. It is quite true that the resolution to abstain from liquor was originally dictated by the enormous enhancement of the price of liquor, an enhancement that could not reasonably be objected to, if caused by a desire to lessen the amount of liquor consumed ; if caused by such a desire, Government would be delighted at the present Temperance movement. It is plain enough now that it was simply the greed of filthy lucre that dictated the said enhancement, and it is simply this that now leads the officers of Government to resort to various means of thwarting the present popular movement. We understand that in some places liquor is offered free to the people by the Contractors or by persons employed by the Contractors, so as to revive among them the craving for it.

Not long since some "well-known members of the Parsee community" petitioned Government to supply them with a kind of liquor that they had formerly been able to obtain, but which the Government monopoly now denied them. They spoke of it lusciously as a superior kind of mowra-liquor, sweetened and spiced, specially prepared for them formerly by distillers of Surat, but now not furnished by the Government distillery and so not obtainable. Government appear to have been hurt by this reflection on the goodness of their articles, and in reply denied that the former stuff was better, and insisted upon it that their own article was fully equal. They forgot the adage, *De gustibus non disputandum*. The petitioners came back to the charge, flouting the idea that the present manufacture was equal to the old, and forwarding some specimens of the old which had been preserved, that Government might taste and be confounded.

"Government have now forwarded to Mr. Byramjee Jeejebhoy, C.S.I., and others its formal decision in the matter of their petition. Government declines to let any one except the Government contractor manufacture any kind of liquor at Surat; but at the same time his Excellency in Council has been pleased to issue orders to the contractors to manufacture as an experiment a certain quantity of spiced and sweetened mowra liquor in the Government distillery at Surat, and the Bombay petitioners are informed that they might get their supply from him under the regular permit to be obtained from the Collector of Bombay."

It is well known that the Parsees as a body have a decident *penchant* for liquor; the great majority of liquor-vendors in Bombay are Parsees, and many that are now well to do in the community have laid the foundation of their fortunes in this humble line. With this, however, we have not now to do. Our concern is with the great Government of this magnificent country. It distresses us that it should be flinging itself so earnestly into the liquor-trade, and that the world at large should be invited to behold the spectacle of a war carried on by Government with the Konkanis to compel them to drink intoxicating liquor.

THE HIGHER CHRISTIAN LIFE.

The Rev. Mark Guy Pearse, in his Preface to Mrs. Boardman's "*Life and Labours of the Rev. W. E. Boardman*," expresses the opinion that "for more than 40 years Mr. Boardman's life was at once a constant advocacy and a beautiful illustration of entire consecration to God, amid circumstances more varied and thrilling than it is given to many men to know." After carefully reading the book, we are prepared to assent to the opinion here expressed. To all who are interested in the ways of the Spirit of God, nothing can be more interesting than the account given of the way in which Mr. Boardman was led Mr. B.'s own diaries have largely helped in the preparation of this volume, and its interest is in no way diminished by the remarkable narrative of the way in which Mrs. B. was brought to know the abundant grace of Christ. Mr Boardman was very brightly converted when a young man, and felt a call to the ministry, but turned aside to spend some years in making money, and during this period the world resumed its power over him. When he married Mrs. B. neither of them was more than a nominal Christian, and she did not believe in the necessity of a change of heart. After they had been married some time, she discovered to her astonishment that her husband had once been an earnest Christian and still believed in the necessity of heart-consecration. When he met with losses in business, she set herself to seek salvation with all her heart, and she and her husband gave themselves fully to the Lord and entered upon a career of remarkable usefulness in the back-woods of America. Reading the Memoir of James Bainerd Taylor, Mrs. Boardman found out that there was a 'higher life' a life of continuous faith, a walking with God in peace and joy, and before very long was led into the enjoyment of the blessing, that is to say into the recognition of the fulness there is in Christ, his all-sufficiency for the believer. When a man believes on the Lord Jesus Christ as his Saviour, he knows that in Christ all fulness dwells, but does not know (1) the extent of his own need or (2) the way in which Christ's grace will be available for continuous victory over sin. Mrs. Boardman made the happy discovery that in Christ she had all things that pertain to life and godliness, and rejoiced with joy unspeakable in the assurance that all she had to do was to receive Christ's proffered grace, moment by moment. "Not I, but Christ liveth in me." She attended a class-meeting and related her experience. Afterwards one of the band said, "Sister, you will not shrink back from professing the whole truth, and calling things by their right names. You'll have to profess perfection or you'll not keep the blessing." She replied that she had no perfection to profess; she saw herself to be nothing, nobody. He insisted that she must profess perfection, not *absolute*, but *Christian*. This was something of a stumbling-block to her, but happily the Spirit of God showed her that what she had to do was to contemplate Christ, live in Christ, witness to his perfection. She was to be not an object of complacency to herself or to others, but a medium through whom Christ might shine. Sanctification consists in having the heart wholly taken up with Christ. "For me to live is Christ." We are witnesses to Christ. We have no more power to keep ourselves from sinning than we had when sinners, but there is power in Christ, available according to our faith.

Just at this time, the Lord, knowing our ignorance and seeing our need, sent a dear sister in the Lord to stay with us. She had a rich experience, and had seen something of the error of those professing to be sanctified, but had passed safely through the Scylla and Charybdis of perfectionism on the one hand, and of indifference or opposition on the other.

The bulk of professing Christians were then as now, indifferent, or opposed to the glorious truth that Jesus can deliver from the dominion of sin, and keep those who trust Him from yielding to temptation. She had been a member of Dr. Kirk's Church, in Albany, and fifteen years before this, she was one of thirty members who had been turned out, as having embraced great error.

Half of the thirty had gone into antinomian perfectionism, which led them into many very extravagant ideas, all the while under the impression that they were guided by the Holy Spirit. Because they prayed without ceasing, therefore they followed the suggestion of the adversary, that secret prayer was unnecessary. On the same ground they gave up family-worship. So they imagined that the Lord told them they need not observe the Sabbath, as they kept a holy Sabbath every day in their souls. Therefore the wives and daughters did the same on Sunday as on weekdays, and while professing holiness, were not ashamed to be seen seated at the window, engaged in sewing, on the Lord's day. Thus Satan, as an angel of light, led them into many errors, and brought into great disrepute the cause of Christ.

But this dear old lady, who had been dismissed from the church with the others, but without sharing in their errors, was God's special gift to us. She taught us many things, and strengthened me in the belief that Jesus would keep me in this blessed peace, if I never allowed anything to come between my soul and Christ, but would take everything to Him, just as a loving child would take all its little wants to its mother. All this was a wonderful help for had she put me upon the ground of what I must do, or what I must be, she would have brought me into bondage, instead of helping me to stand fast in the liberty wherewith Christ had set me free. As the days went on, we were continually before the Lord in prayer for my dear husband, and the time came when in a little prayer-meeting, he was brought out'.

Mr. Boardman did not so easily come into this higher life.

He had been looking to be made holy in himself, instead of which his eyes were opened to see, and his heart to accept, his own utter bankruptcy in himself, and his solvency in Christ alone. And this was unspeakable joy, because it bound him indissolubly to Christ for ever by the bond of an absolutely necessary dependence for everything pertaining to life and godliness. He now saw where had been his great mistake. He had been toiling and trying to believe for a completed work wrought in himself, a *state* of sanctification, in which all would be completed, so that he might take satisfaction in his own holiness, instead of in Jesus his Sanctification.

Mr. Boardman was now led more fully into the ministry of the Gospel, though still unordained. But after a while he felt his need of culture and of special training for the work, and entered the Lane Theological Seminary at Cincinnati. There were 66 students there and Mr. Boardman had an intense desire that they should know experimentally "the more abundant life" that the Lord was showing him. His desires and prayers were gloriously fulfilled, and a mighty influence seems to have gone through the entire body of students. This was in 1843-46, and the story of it reminds us much of experiences in the Union Theological Seminary, 1844-47 described in the "Reminiscences" in past volumes of the *Guardian*.

Leaving the Seminary, Mr. and Mrs. Boardman set out for the far west to seek a wilderness home where the ground had never been broken.

We hope to resume our notice of this work next week.

PLAIN PAPERS ON SCIENCE AND RELIGION.

VIII.

The Existence of God.

C. The Teleological Argument.

(*Continued.*)

Adaptation and Contrivance in Nature.

Another link in the chain of argument by which we are inevitably led to infer and logically compelled to conclude the existence of a Designing Mind behind all natural forces and laws, is that which may be legitimately based on the innumerable adaptations, adjustments, and contrivances which are met with at every step in the investigation of natural phenomena. Seeing that volumes on volumes have been written in illustration of this particular theme, it seems almost absurd to venture an exposition of it in a single brief paper. But a few thoughts by way of suggestion, if no more, may be presented.

That nature is full of arrangements and organisms which exhibit, or at least suggest to our minds contrivance and adaptation, however these may be accounted for, no one can seriously dispute. Earth, air, and sea are thronged with them. By their complexity, delicacy of construction, and fitness for their peculiar uses or environments, multitudes of them extort our warmest admiration. The wonders of harmony, beauty, mutual relation and useful provision that are met with in our

own little world, are inexhaustible. Means are everywhere perceived to be accurately adjusted and perfectly fitted to ends. The author of the *Reign of Law* well remarks: "Whatever the ultimate relation may be between material and moral Force, we can at least see clearly this,—that in Nature there is the most elaborate machinery to accomplish purpose through the instrumentality of means. It seems as if all that is done in Nature as well as all that is done in art, were done *by knowing how to do it.*". Suppose that just here a few illustrations be given.

What a number of solved problems are represented by a *single seed*, which in the inaccessible chambers of its minute organization, hides away from our search the records of how were set and how were solved all the problems which had to be solved in order to adapt it to its future destination! To prepare it to be the power that it is to be, adjustments had to be completed between it and things in the earth, in the air, in the water, and in the distant worlds whence come light and heat. It has to live with and by the *earths* It contains, ready and adjusted, an apparatus for decomposing earths, and turning their components into its future substance. It has to depend on *water*. It contains, ready and adjusted, an apparatus for decomposing water, and nourishing its own material with the new liquid. Alongside of this partly retrospective apparatus exists a purely prospective one, ready and adjusted, for pumping the new liquid elaborated by the last apparatus, for making it run up hill, and for spreading it far out on this side and on that. The seed has to depend on *air*. It contains, ready and adjusted, an apparatus for decomposing air, and for incorporating its component parts in various forms with its own tissues. . . *Not one of all the various apparatuses just named is perceptible through sense.* . . . Millions of men, who could not tell an acorn from a chestnut, know perfectly, know with a knowledge fit to be acted upon, that an acorn will grow an oak, and that a chestnut will not. It is *its invisible power*, its oak-forming prerogative, that constitutes the one thing about it best known (*Physical and Moral Law*).

Consider what is implied in *the egg of a bird*, In the mystery and night of incubation there comes, by the combination of an incredible number of causes, a living machine within the egg. It is absolutely separated from the external world, but every part is related to some future use. The outward physical world which the creature is to inhabit is wholly divided by impenetrable veils from this internal laboratory; but a pre-established harmony exists between them. Without there is light; within, an optical machine adapted to it. Without, there is sound; within, an acoustic apparatus. Without, are vegetables and animals; within, organs for their reception and assimilation. Without, is air; within, lungs with which to breathe it. Without, is oxygen, within, blood to be oxygenized. Without, is earth; within, feet are being made to walk on it. Without, is the atmosphere; within, are wings with which to fly through it. Now, imagine a blind and idiotic workman, alone in a cellar, who simply by moving his limbs to and fro should be found to have forged a key capable of opening the most complex lock. If we exclude design, this is what Nature is supposed to be doing. (*Final Causes*).

Consider a *bird's flight*. Immensely heavier than the air, yet sustaining itself easily, moving forward with great velocity. Its wings large enough in area to compass an adequate volume of air; light enough in substance not to add an excess of weight to the already heavy body; strong enough in frame to withstand the pressure which its own action on the air creates. Inspect the wing-feather of a bird—a production wholly unlike any other animal growth, an implement specially formed to combine strength with lightness, elasticity, and imperviousness to air; *the bone of the wing being the bones of the Mammalian arm and hand, specially modified to support feathers* (*Reign of Law*).

It was the famous John Hunter, "prince of anatomists," who declared that "an unbelieving anatomist must be mad;" and a similar statement regarding an unbelieving astronomer is ascribed to Dr. Young. Certainly when the structure of *the human body* is either physiologically or anatomically examined, it seems incredible that intelligent creative power should be doubted. What marvellous contrivances and adjustments! The well-jointed bones, the varied motions possible to the limbs, the action of the heat, the structure of the arteries and veins, the provision of the valves, the circulation of the blood through the lungs, its purification there by its contact with the air, the harmony preserved between the functions of the lungs and the functions of the brain, nerves, liver, stomach, and the harmony of the system as a whole how admirable and wonderful! An eminent writer points out, as many others also have done, that "the heart is essentially a living *motor machine*, a *force-pump*, destined to send into all the organs, a liquid to nourish them. At all degrees of the animal scale, the heart fulfils this function of *mechanical irrigation*."

Consider the apparatus of the *human voice*. A distinguished German physiologist remarks: "In studying the voice of man, one is struck with *the infinite art* with which the organ that produces it is *constructed*. No instrument of music is quite comparable to this; for organs and pianos, despite all their resources, are imperfect in other respects. Some of these instruments, like mouth-pipes, do not permit us to pass from piano to forte; in others, as in all those which are played by percussion, there are no means of maintaining the sound. The organ has two registers—that of the mouth-pipes, and that of the reed-pipes; in this point of view resembling the human voice, with its chest register and falsetto. But none of these instruments combines all advantages like the human voice. The vocal organ has, above them all, the advantage of being able to give all the sounds of the musical scale, and all their shades, with a single mouth-pipe, while the most perfect of reed-instruments requires a separate pipe for each sound."

The *fauna* and *flora* of any country furnish inexhaustible illustrations of our theme. Any accessible work on Botany will be found to directly and indirectly set forth many to afford delight to the reader and generally confirm our argument. The deservedly eminent Cuvier says in one of his works: "It seems that the plant acts for its preservation with sensibility and discernment. The roots turn, are prolonged to seek better nourishment; the leaves turn aside when moisture is presented to them in a different direction to that in which they ordinarily receive it; the branches bend or rise to find more abundant or purer air; all the parts of the plant extend towards the light etc.

In no work with which the writer is acquainted, are there so many interesting and beautiful illustrations of adaption and adjustment in the vegetable kingdom, as the work known by the abbreviated title of *Fertilization of Orchids*, by the late Mr. Darwin. Whatever one may think about his *theories*, his *facts* are of a most interesting character and presented in exceptionally attractive manner. The work referred to is devoted to tracing in detail the contrivances by which the process of fertilization is carried on with certainty and effectiveness by the plants mentioned. We give an extract or two:—

"There are *baits to tempt* the nectar-loving Lepidoptera, with rich odours exhaled at night, and lustrous colours to shine by day; there are channels of approach along which they are surely guided so as to *compel* them to pass by certain spots; there are adhesive plasters nicely *adjusted* to fit their probosces, or to catch their brows: there are hair-triggers *carefully set* in their necessary path, communicating with explosive shells, which project the pollen stalks with unerring aim upon their bodies. There are in short an infinitude of adjustments all *contrived* so as to secure the accurate conveyance of the pollen of the one flower to its precise destination in the structure of another." Notice the words which we have italicized.

More than one writer has called attention to the language which the eminent naturalist quoted instinctively uses in describing the complicated structure of this curious order of plants. One says: "'Caution in ascribing intentions to Nature, does not seem to occur to him [Mr. Darwin] as possible. Intention is the one thing which he does see, and which when he does not see, he seeks for diligently until he finds it. He exhausts every form of words and of illustration by which intention or mental purpose can be described. 'Contrivance'—'curious contrivance'—'beautiful contrivance'—these are expressions which recur over and over again. Here is one sentence describing the parts of a particular species: 'the Labellum is developed into a long nectary, *in order* to attract Lepidoptera, and we shall presently give reasons for suspecting that the nectar is *purposely* so lodged that it can be sucked only slowly, *in order* to give time for the curious chemical quality of the viscid matter setting hard and dry.' . . . Of one particular structure, Mr. Darwin says: 'This *contrivance* of the guiding ridges may be compared to the little instrument sometimes used for guiding a thread into the eye of the needle' Again referring to the precautions taken to compel insects to come to the proper spot, in order to have the 'pollinia' attached to their bodies, he says: 'Thus we have the rostellum partially closing the mouth of the nectary, *like a trap placed in a run for game*,—and the trap so complex and perfect.' . . . The origin of such curious structures and complicated relations cannot be accounted for on any principle of mere mechanical necessity. Elementary forces may indeed always be detected, for they are always present. But the manner in which they are worked *irresistibly suggests some directing power*, having as one of its aims mere increase and variety in that ocean of enjoyment which constitutes the sum of Organic Life."

A single other illustration, as it is now before the eye of the writer, from another of Mr. Darwin's works: "Can a more striking instance of *adaptation* be given than that of a wood-pecker for climbing trees, and for seizing insects in the chinks of the bark?" On what consistent grounds scientists can speak of 'contrivances,' 'adaptations,' 'adjustments,' 'intentions,' etc., apart from intelligent agency and designing mind back of them, we are at a loss to see. Lewes, in his *History of Philosophy* says in one chapter: "*Finding* in an organism a certain adjustment of parts, which may be reduced to a plan, we are *easily led to conceive* that the plan was made before the parts, and that the adjustment was *determined by the plan.*" Undoubtedly: but who can think of a plan without a planner? Every plan implies a planning mind behind it.

It is stated that one of the most curious improvements of the steam-engine is due to the thoughtlessness of a child, who, wishing to go to play, invented I know not what combination of pack-thread, which was afterwards made use of. This was no doubt an accident; be it so; yet it is evident that it needed intelligence to invent this artifice, and it needed intelligence also to notice and to imitate it. Throw at random into a crucible all the elements of which a machine is composed, and let them oscillate indefinitely 'between monstrosities and death,' that is to say between useless forms and chaos, they will oscillate thus to eternity without ever assuming any precise

form, and without even producing the appearance of a machine—(*Final Causes*).

The writer deeply regrets that this special point should be treated so fragmentarily; but he trusts enough has been said to establish the fact that there is adaptation in nature. Readers are referred to the easily accessible and voluminous literature on the topic under consideration, among which will be found especially instructive, several of the *Bridgewater Treatises*, Paley's *Natural Theology*, Duke of Argyle's *Reign of Law* and *Unity of Nature*, Janet's *Final Causes*, the works and magazine articles of Wallace, Mivart, and other naturalists.

We should greatly have liked to illustrate our inviting theme by facts based on animal instinct, and the adaptation of the earth to man's needs, but must take leave of our subject here.

The world is not a *chaos* but a *cosmos* (=order). We know that within our own sphere of action mind, *and mind alone*, originates contrivances, adaptations, mechanisms, relations of use and beauty. Of any other cause which can originate such things here or elsewhere we are as ignorant, and even as unable to conceive, as of a new bodily sense, or of a world where two straight lines can enclose a space. For adaptation in nature, the mind instinctively demands an intelligent Adapter; for contrivance, a Contriver; for plan a Planner; for adjustment, an Adjuster. The order and mechanism of nature demand a Supreme Mind as their Author and Artificer: and that Supreme Mind we do reverent homage to as the LORD GOD ALMIGHTY

J. E. R.

(*To be continued.*)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—In spite of the persistent self-glorification of the seminaries where religious teaching is carefully excluded, it is undeniable that pernicious habits are generally manifested in the lives led in London by former pupils of those institutions, who come over here from India for a year or more, being thus in marked contrast with the quiet and orderly lives of students who hail from the Mission Schools. The wholesome and lasting influence exerted upon the moral tone of their students by the missionaries is, I know, gratifying to those who have expended thousands in money, and helped to send missionaries to India and other parts of the world

I have seen here in London students of all Indian nationalities—Parsees, Mahomedans, Hindoos, etc., who had been educated in different seminaries. Their religions habits as a rule undergo various and often startling transformations. The Parsees, the most enlightened race in India, when they settle down here, smoke like chimneys—a practice forbidden by their religion—and do not scruple to indulge in the vulgar habit of spitting on the fire though they are fire-worshippers, and do not seem to preserve a shred of regard or veneration for "their holy emblem." The Mahomedans do not hesitate to indulge in spirits and to eat pork as if to the manner born, though expressly enjoined by their prophet to refrain therefrom. Alas for the vegetarian Hindoo: this gentleman becomes carnivorous and takes the utmost delight in carving a joint of roast-beef.

It is but fair to the missionaries to say that I have known students from their schools, Hindoos, Mahomedans and Parsees, who are quite different in their mode of life. I have never known a Parsee from Mission School to smoke or even drink, and I can affirm the same of a Mohamedan acquaintance of mine, a former pupil of the same school. Besides, I am informed that the students of the Mission Schools never resort to dancing-saloons or music halls. Truth speaks for itself. Is not Mr. Malabari from the Mission School? It is now time for the atheists and deists to reflect.

Yours truly,
CHARLES W. WILSON.

London, Dec. 17, 1886.

STARVATION CHRISTIANITY.

DEAR SIR,—Last week's *Guardian* (in the Editor's absence) states that Mrs. Tucker "is suffering from a disease supposed to have been brought on by the years of semi-starvation, voluntarily endured in carrying out the principles of the Salvation Army." To those who are well acquainted with this lady's circumstances, that para. is a bit funny, and puts the *Guardian* quite up to the *War Cry* as to startling news from the seat of War! For one who has never joined the S. A. as an officer, Mrs. T. has often shown much sympathy with its operations. But even the officers who have actually lived among the villagers, and suffered much privation, have not been as cruelly self-murderous as some incline to think. The writer has been with them in the village work in Gujerat and Ceylon, and has collected food by "pinapati" many a time. He can testify that, while there is much that is unpleasant to European tastes, yet there is health to most persons in the plain food and living adopted by the *Mukti-fauj*. The Army goes upon the principle that all true soldiers of God should have the martyr spirit. The officers of the Indian division are a devoted band, but they love the work for souls here on earth too well to kill themselves by unnecessary starvation. Major Tucker overworked in 1885, got brain-fever, went to England and "showed how fields were won." He came out in 1886 as Commissioner with thirty-five new officers. Capt. Paynter Jai Bhai, overworked in 1886, went to England and America and returns in 1887 as Major with twenty new officers. Oh, that many more missionaries might be pruned to a point of similar fruit-bearing! Indian Missions, S. A. included, are not in half as much danger from the starvation wolf as from the other wolf. Matt. 7. 15. "He that loseth his life shall save it."

A "RETIRED" S. A. OFFICER.

[The para. referred to in the above was written by the Editor of the *Bombay Guardian*. We simply stated what we have heard from Mrs. T. herself.—*Ed. B. G.*]

ROME UNVEILED.

(*See Guardian of the 18th December.*)

SIR,—With reference to the above heading, I am inclined to think that the truth about Rome, (*her aggressive designs*) is really but little known. Would to God that people would—Protestant and Papist—alike wake up to the fact that the priests of the Vatican are fast forging fetters with which they hope ere long to bind mankind. Sir M. Grant-Duff indeed spoke truly when he alluded to Jesuit tact and knowledge. I wonder, however, whether it ever occurred to him that through the Confessional these soldiers of the Pope have perfected a system of Episcopal espionage which bids fair to convulse the Government of this great Empire. I wonder how many of us have been struck with the vast strides this Anti-Christian heresy has been making in India, how like the deadly Upas tree she is spreading her poisonous influence all over the land, how she is deftly entangling our soldiery by providing them under certain conditions with Papist wives. I wonder how many parents have satisfied themselves as to the so-called splendid *education* their children receive in the Convents, as a matter of fact (and I speak from experience) the education being much inferior to that given in Army schools, besides being of a very superficial character. I wonder whether the public are aware that Papal Rome caused the rebellion in America which terminated with the murder of Lincoln (his assassins all being Papists). The polish insurrection too was her doing, and the English papers now see her hand in the deplorable condition of Ireland, and the active hostility of her people to the continuance of the union; but more awful disclosures have yet to be made; and now Desanctis, a Jesuit, who served Rome for 17 years, shall speak.

"I take for an example Rome, the city which boasts to be the centre of religion, the seat of the pretended vicar of Jesus Christ, the city where, more than in any other place, confession is largely practised. I likewise take Rome as an example, because of that city I can speak with certain knowledge. That that city was my native place, that I discharged in it fifteen years the ministry of hearing confession, that I fulfilled in it for eight years the duties of a parish priest, these facts give me sufficient knowledge to speak with certainty Rome is the city which surpasses all the other cities of Italy in immorality."

All the fine qualities of that people are stifled by the teaching of its Church, and the people is brutalized in guilt. Blasphemy against God is the predominant vice of the Roman, but the blasphemer confesses, departs absolved, and is no sooner out of the church then he begins to blaspheme anew. Drunkenness, murder, theft, fraud, adultery, are crimes incessantly repeated; but whoever commits them confesses, and believes himself absolved; and immorality is not only not arrested, but, by the facility of pardon, at the cost of a few prayers, is committed again without scruple."

"The *Constitutionel* expresses its horror at finding in books of religious instruction, particularly those touching auricular confession, obscene expressions, impure details, combinations of licentiousness, acquainting young girls with the nomenclature of a series of vices of which, in ordinary circumstances, women remain ignorant their whole lives. Another Roman Catholic writer describes the books intended to instruct the priests as a "wandering mass of iniquity which would have been abhorred of ancient Sodom." Foul and nauseous as these books are, there are instructions delivered in seminaries for the education of the priesthood so disgustingly indecent that no one dare commit them to print. They are retained in manuscript."

And yet it is to such people Protestants entrust their children! The Ritualistic or Anglican party, that ugly tail of Romanism, encourages these deluded parents to do so. The dissenting bodies make no effort, or very little to face, their difficulties.

Lord Beaconsfield, years ago, warned the people of England of the coming danger, and Lord Hartington the other day said that the pacification of Ireland would result in Civil war; and do people suppose that when Rome gets strong enough in India she will, contrary to her teaching, permit of religious toleration or liberty? The Reformation will have to be fought over again, and it is because I believe our children will have to wade through blood to secure freedom of worship, that I wish to raise my warning voice now, ere it be too late, through your columns. I desire to see all the non-conformist bodies united and with them the Evangelical party of the Church of England. I should like to see greater activity displayed by the prominent members of all these bodies. I should like an association formed, whose members will have every case of perversion reported through the columns of the local papers, who will bring to light the oppressive acts of the priests, the way the nuns employ their time in decoying unwary Protestants, and the thou-

sand and one devices employed in eternally damning souls.

CENTURION.

[We have somewhat abridged the letter, from want of space, and because similar statements have already appeared in the *Guardian*.—*Ed. B G.*]

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-30 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

THE Annual Meeting of the India Holiness Association, for the election of officers and other important business, will be held in Bombay (D. V.) the 22nd February, 1887.

The first meeting for business will be held at Mr. Sumant Vishnu's residence, Two Tanks, Grant Road, at 1 P. M. (22, Feb.)

E. F. WARD, Secretary. S. P. JACOBS, President.

THE Rev. D. O. Fox is expected to preach in Grant Road M. E. Church to-morrow at 11 A M., and the Rev. Dennis Osborne at 6 P. M.

QUARTERLY Love-Feast at Grant Road Church, this evening, (Saturday), at 7-30 P. M.

RECEIVED from J. T., Trevandrum, for the M. E. Church-Aid Society, Rs. 20 for December and Rs. 20 for January.

IN the BOYS' ORPHANAGE AT POONA, under the care of the Rev. J. Small, Free Church Mission, there is room at present for additional boarders. Native boys, orphans, or otherwise destitute or neglected, are received, boarded and educated, and taught, if fit, the business of printing in the Orphanage Press. Missionaries and others may know of cases of genuine need and if so, are requested to communicate with Mr. Small. Young boys, from 6 to 8, are preferred.

Epitome of News.

SATURDAY, JANUARY 22.

—*Bombay Gazette:* The Jubilee Committee have not been slow in deciding upon the form and the proportions of the celebration on the 16th of February. They propose that not less than Rs. 25,000 be expended in a public fair and in illuminations, and that half of any further contributions that may be received be laid out upon the same objects, the expenditure in this direction, however, being limited to Rs. 40,000. The other half will be devoted to the Victoria Technical Institute, which is to be a permanent memorial of the Jubilee. Besides this there will be the Rs. 15,000 which the Municipality have voted for festive and decorative purposes, and as the Government have decided upon illuminating their own buildings, and as private citizens will not be slow in following their example, the spectacular success of the celebration has been already put beyond doubt.

—*Times of India*: Amongst the educational institutions visited by H. E. Lord Reay, during his recent visit to Kurrachee, was the Madrassa Tul Islam, or Mahomedan College, established by the National Mahomedan Association for the instruction of Sindhi Mahomedan youths both in primary and middle-class education. This institution, which owes its origin to the exertions of Mr. Hussan Ally and a number of other energetic and patriotic Mahomedan inhabitants of Sind, who were dissatisfied with the backwardness of their co-religionists in the matter of education as compared with other sections of the community, was recently accorded a Government grant of Rs. 500 per mensem This grant is the same as that given to the Anjuman-i-Islam of Bombay, and it is given upon certain conditions, the principal of which is that scholars are to be admitted without any distinction of caste or creed. There is, further, a distinct understanding that the grant is given for the higher educational side only of the institution and not for the primary school or boarding establishment which form a part of it.

MONDAY, JANUARY 24.

—Jejeebhoy Eduljee Mody has been prosecuted by a Parsee lady for breach of promise of marriage and the Bombay High Court have awarded her Rs. 12,500.

—*Bombay Gazette:* A correspondent, whom we believe to be well informed, assures us that the reports in the newspapers of disobedience to the orders of the Apostolic Delegate on the part of the Goanese priests at Ceylon are without any foundation, all of them having readily submitted. On hearing from the Archbishop of Goa, by telegraph, that the Portuguese Government having given their *Placet* to the Bull *Humani Salutis*, establishing the catholic hierarchy in India and Ceylon, the priests and Catholics subject to the Padroado were bound to respect and obey the injunctions of his Holiness the Pope, or his Delegate in India, and that the Goanese priests were at perfect liberty to accept appointments under the new prelates, or to return to Goa.

—*Times of India:* A large number of native gentlemen assembled on Saturday at the Framjee Cowasjee Institute to witness an exhibition of the mnemonic power of a young Hindoo, named Rajchandra Ravjeebhoy, of about 19 years of age. Dr. Peterson presided on the occasion. Ten gentlemen of different castes and creeds were selected from the audience to form a committee, and they all wrote out sentences composed of six words into as many different languages. Each one then gave in his turn one word of their sentence, oftentimes varying the order of the words. After a time the young Hindoo reproduced to the surprise of his audience the entire sentences, giving the order of words from memory. The young man also seemed to have a remarkable sense of perception by touch or feeling. He was first shown about a dozen books of various sizes and was informed of the names of those books. The man was then blind-folded and he gave out the names of each of those books by feeling it as it was placed in his hand. Dr. Peterson congratulated the young Hindoo on the wonderful mnemonic powers he seemed to be gifted with, and presented him with a gold medal on behalf of the Jain community.

—*Deccan Times:* We do not know if there are any disciples of Abdul Wahab in the city of Hyderabad, but, should there be any, we would invite their consideration to the curious and instructive fact that the proceeds of the confiscated property of convicted Wahabis is being devoted to educating Mussalman boys in English as well as Arabic, in the Anglo-Arabic School at Patna, a city which was not many years ago the head-centre of the Wahabi movement. The sons of Wahabi parents attend the college, and, by qualifying themselves for Government service, they will doubless in due time gain positions of trust and prosperity, which their fathers lost by discontent and occasional disloyalty.

—The Secretaries to the Fund for celebrating the Jubilee of the reign of her Majesty have received the handsome subscription of Rs. 10,000 from Mr. Dinshaw Maneckjee Petit and his family.

—Information has been received in Ceylon of a peaceful revolution in the Maldives that took place on December 18th. The chiefs and people, unable to bear with the Sultan's disregard of their grievances, invaded the palace and quietly dethroned him. His nephew was installed under the title Sultan Muhammad Muin-ud-din. The chief priest and judge have also been replaced.

—A silly scare is reported to be prevalent in Calcutta among native servants. This is nothing less than that the Sirkar has issued a mysterious order forbidding natives to appear in the streets after nine o'clock on pain of death. Several veracious stories have reached the *Englishman* of the death penalty having been carried out under appalling circumstances of terror and mystery. Even the intelligent kidmatghar, with his dignified calmness upset by the latest tale of horror, has been known to make a wide detour rather than cross the maidan after the dreaded hour. Nothing so absurd, says our contemporary, has been known since the Gallikatta scare on the Ganges about a year ago, when the boatmen of the Rajmahal district were goaded into an armed demonstration by the report that Government was making a levy of human heads to form the foundation of the Benares Bridge.

—*The Rock*: We learn that two of the deacons ordained by the Bishop of London, whose names appeared in the list we published last week, were ordained on the understanding that they are to be permanent deacons, and are not to apply for priests' orders. We are glad that Dr Temple has had the courage to carry into effect his views on the establishment of a permanent deaconate. Churchmen profess to believe in three distinct orders, viz., bishops, priests, and deacons. Practically there are only two viz., bishops and priests. The so-called deacons are, as a fact, merely probationary priests, and not deacons in the proper acceptation of the term. We are absolutely without a permanent deaconate. Hardly a deacon in the Church has had over a couple of years' service, except, possibly, a few who cannot pass the necessary examination. Any attempt to form a permanent deaconate, or body of laymen who are willing in their leisure moments to work for the salvation of souls, should be welcomed. Many laymen who have the gift of preaching and teaching are driven into the ranks of Brethrenism simply because

the National Church has neglected the scriptural office of deacon. Yet all the time large numbers of our own clergy are terribly overworked.

—The Bishop of Rochester says, in his annual letter: What I feel most strongly about now is a more stringent discipline of criminous clerks, a limitation of the freehold character of a benefice, the right of parishioners to be heard before an institution; prevention of sale of next presentation, and the abolition of donatives. Could these immense changes be effected a generation would see an improvement in the Church of England which we can hardly imagine Other things are important, none press like these.

—The (Boston) *Christian* says: One of the most atrocious of all the ungodly fashions of these days is the fashion of slaughtering millions of bright feathered beautiful little birds, in order that women may parade the streets with their wings and feathers attached to their hats as ornaments. The practice is barbarous enough to suit the taste of a Pawnee warrior, who years ago would have felt himself honored if he could have hung the scalps of those women to his girdle. In addition to the sin and cruelty involved in this bad fashion there is also a positive *danger* to health in the practice.

Tuesday, January 25.

—*Bombay Gazette;* Bombay Social Purity Alliance: A meeting of the Alliance was held on Friday at the Bible Society's Depot, Dhobi Talao, when the Bishop of Bombay presided. The report stated that the Alliance numbered 84 members as against 73 at the last annual meeting, and three women associates as against two. A S. P. A has been started by Aden, which, though not amalgamated to the Bombay Alliance, has accepted its rules substantially and its nomenclature. The report which also mentioned the steps which had been taken with the object of obtaining the repeal of the C. D. Act was adopted. The Bishop, in the course of an address, said he hoped the Government would take a different view of the Act from what they hitherto had done and repeal the Act as it had been repealed in the United Kingdom. A resolution was passed to the effect that the Alliance pledges itself to renewed action for securing the withdrawal of the C. D. Act from operation in India, especially in the city of Bombay.

—*Indian Christian Herald:* As known to most of our readers the Rev. J. E Payne set his heart greatly on raising the circulation of the local Tract Society's publication from the 722,037 of 1885 to a million in 1886. His friends and those of the Society will be glad that the million was practically reached; the actual figure being 996,019, being only less than 4,000 under the million.

Wednesday, January 26.

—*Times of India:* There are few places in the world we imagine where the public are more liberal and kindly-hearted than in Bombay. Any good appeal meets with a hearty and prompt response We saw this in the case of the two Canadian girls who came out here in connection with the Salvation Army. In three or four days the public subscribed Rs. 900, enough, that is not only to send them home to Liverpool by the steamer in which they came, as was at first desired, but to take them safely back to their friends in Canada.

—The Str. *Coromandel*, with English Mails, left Aden for Bombay, Tuesday, 10 a. m.

—*Times of India:* The Southern Mahratta Railway was opened for public traffic between Dharwar and Deoli on the Portuguese frontier to-day. Two passenger trains now run daily to and from Marmagoa in connection with the West of India Portuguese Railway, the short length of ghats alone intervening. The Bombay Steam Navigation steamers run in connection with these trains.

—The following telegram dated Sydney, January 7, is published in the home papers:—"Of the six young men upon whom sentence of death was recently passed for having outraged a servant girl in the suburbs of Sydney, four were hanged this morning. The other two have been reprieved

—*Overland Mail;* January, 7: The Berlin correspondent of the *Times* writes:—Such a collapse of telegraphic communication as lately plunged England into something like Egyptian darkness would be impossible in Germany, for Germany is enclosed in an elaborate net of underground wires. These were first taken in hand in the year 1876—Berlin to Halle being the first line laid—and by 1881 the project had been completed. This net, which includes all the chief commercial and military centres of the empire, extends from Königsberg in the north-east to Metz and Strasburg in the west, and consists of trunk and branch lines forming a total length of about 5,463 kilométres of cable, or 37,372 kilométres of telegraphic wires, each cable comprising from seven to four wires, according to the pressure of intercourse in various districts. The total cost of laying this 5,463 kilométres of cable was only 30,200,000 marks, or little more than one and a half million pounds.

Bradstreet reports that 10,568 mercantile failures, for an aggregate liability of 113,648,000 dols., occurred in the United States in 1886, as against 11,116 failures for a total of 119,120, 000 dols. in 1885. In Canada 1,186 failures are reported for 1886, with a liability of 11,240, 000 dols., as against 1,246 failures for 9,210, 000 dols. in 1885.

A serious collision occurred Jan. 3 on the Baltimore and Ohio Railway. The Chicago express ran into a freight train, and the wrecked carriages caught fire, twelve passengers being burned to death.

Shocks of earthquake are reported from various parts of the States.

Thursday, January 27.

—*Dnyanodaya:* Of all the mean and cowardly things in this world, perhaps the worst is the writing of anonymous letters containing slander, or breathing threatenings. It is a species of cowardice that smells of the gutter, it is the act of a person who lives as the swine lives, rejoicing in the filth it makes. One can understand why a swine should enjoy rolling in filth, for it is an animal; but how a *man* should live so low it is hard to understand.

—A New York paper says; Among the passengers arriving by the *Aurania* yesterday was the young Hindu philosopher Babu Mohini Chatterjee, who is one of the most prominent members of the Brahma Somaj, the great agnostic movement now taking place in India. Babu, or Prof. Mohini, is a handsome brunette (?) of about 30, with long, flowing black hair and a short, curly, black beard. His eyes are bright and expressive. He speaks many languages well, and his English has but the slightest trace of foreign accent. Having been in Europe about five years, he now comes to this country and will probably make a prolonged stay. At present he is the guest of Mr. Arthur S Gebhard, of No. 27, West Fifty-first-street, who was at the wharf and received him. The Babu's impressions of this country are, of course, rather vague, but he said that the statue of Liberty reminded him somewhat of the Hindu idols in his own country. Whether this was a compliment or not the Babu did not disclose.

—*Indian Churchman:* The most pressing and important matter at the present moment, as regards Church questions out here is, we have no hesitation in saying, the increase of the Indian Episcopate.

—Margaret Connell, aged 7 years, daughter of Mr. James Connell, proprietor of the Victoria Hotel, Frere Road, opposite the Prince's Dock, on Tuesday evening, with several other children was playing near a stack of timber and as she stood on a log of timber in the stack and tried to get hold of another one above, three logs fell on her. Her head was jammed between two logs, and she was killed on the spot. Another girl named Victoria Smith, who was near by, was also severely injured

—Mrs. Durham, second mistress of the Byculla Girls' School, was found dead on her bed, at 6 p. m. on Tuesday. Her death is at tributed to heart-disease.

Friday, January 28.

—*Bombay Gazette:* We regret to announce the death of Rao Bahadoor Janardhan Soonder Kirtikar, B. A., LL. B., on the 26th instant, at his residence in Khatarwadi, of fever which he caught at Baroda. Mr. Kirtikar for some years acted as editor of the *Indu Prakash*, and was subsequently appointed Chief Justice of the State of Palitana during the time of H. H. Soorsangji, which appointment he gave up to become a Puisne Judge in the Baroda State. On H. H. Monsingji succeeding to the *gadi* of Palitana on the death of H H. Soorsangji, Mr. Kirtikar was appointed Dewan of Palitana. Owing, however, to certain differences of opinion between the Chief and Mr. Kirtikar, the latter had to resign the Dewanship about four months ago. As soon as H. H. Gaekwar became aware of the resignation of Mr. Kirtikar, he appointed him City Judge of Baroda.

—The marriage of a Brahmin widow took place yesterday in the house of Mr. Madhavdas Ragunathdas, Girgaum. She was married in her native village at the age of ten years to a Brahmin lad of her caste, who died when she had reached the age of sixteen. The hair of her head was shaven off on his death, and the custom of the caste compelled her to submit to a repetition of the revolting practice every fortnight. She had passed five years in misery and social exclusion in the home of her parents when her pitiable case was brought to the notice of Mr. Madhavdas, who, in concert with Mr. Gokaldas K. Parakh, vakil, High Court, and Mr. Lalshunker Umiashunkar, subordinate judge of Nassik, made arrangements for bringing her to Bombay at their expense. She was married yesterday to a Brahmin of Broach.

—Deaths last week, 401.

—*Times of India:* Sterling Exchange has improved during the week, and Demand Bank Bills were procurable this morning at 1s. 63-16d., or a rise of 5-32d, since last mail left. Government have been able to place their Council Bills almost daily at improved rates, and on Wednesday succeeded in getting 1s. 6 3-16d. for Telegraphic Transfers.

—*Bombay Gazette;* Rangoon, 27: The Theebaw Tsabwa arrived at Mandalay to-day in royal state, with numerous attendants. The 7th Bengal Cavalry furnished an escort under Captain Merewether.

Selections.

THE LATE MRS. GRIFFITH JOHN.

On December 29, 1885, the Christian residents at Hankow were called upon to mourn the loss of one who had occupied for many years a foremost place among the Christian workers of this age. Mrs. Griffith John was in no sense an ordinary specimen of the Master's workmanship.

Physically, mentally, and spiritually, she was endowed with a combination of gifts and graces such as one seldom meets with in one person. Her figure was tall, graceful, and commanding. Her features were finely cut, and her face was expressive of a rare blending of intelligence, firmness, and sweetness. Her physical constitution was naturally strong, and

amply developed into vitality; and in her best days she could accomplish a vast amount of work, both mentally and physically, without exhaustion or fatigue.

"She has," wrote a friend, some years since, "brain enough for a lawyer and statesman; and she would do well as a scholar in the higher branches of culture" The faculties which relate to thought, mental speculation, and invention, were predominant, while those which gather knowledge, and deal with facts and things in daily experience, were amply developed. Hence the contemplative Mary and the practical Martha were remarkably combined in her. Whilst given to think much and deeply, and whilst she found in mental exercise and Christian work her chief joy, yet there is hardly a detail in the whole round of domestic duty which she had not theoretically and practically mastered. "She was," remarked a lady, when speaking of her in these respects, "the most remarkable woman I ever knew."

Among the elements of power in Mrs. John must be mentioned her strong, deep-rooted conscientiousness. The law of duty, even in the minutest matters, swayed her conscience; and in regard to words, promises and engagements, she was the very soul of honour. When once she had made a promise or given her word, no one who knew her could feel the least anxiety as to whether it would be fulfilled or not To fail in these things was to her mind, not a misfortune to be overlooked, but a sin to be severely censured. Without this important mental, or rather moral, trait of character, she could not have commanded the influence which she did, neither could she have been the patient, earnest, persevering worker she proved herself to be, and especially in the midst of the sufferings of the last six years of her life.

Another element of power was her affectionate nature. Mrs. John was a true friend, and was specially known to all who really knew her, for the depth of her love, the strength of her affection, and the tenacity of her attachments. Self-reliant and resolute as she was, she longed for and valued the love of others. She never failed to return heart for heart to the full. She could bear with people's peculiarities to any extent, as long as she was sure that they were true in their love and friendship, and she would stick to them tenaciously, though they might have traits far from being agreeable to her. Gossip of every kind was hateful to her; but an unkind word about a friend, she treated very much as she would a falsehood, whether true or not. If she *knew* it to be true, she would shut her ears to the tale; and if she did *not know* it to be true, she would mentally insist upon its being false.

She made friends in abundance wherever she went; and the way they used to write to her whilst she was living, and write about her now that she has gone, shows that she possessed in an eminent degree that something, which can call out in great fulness what is best and most lasting in the human heart. The sailor felt this when he came in contact with her; and it is difficult to say which of the two sentiments, love or respect, dominated in his breast in respect to her.

"Dearest mother," writes one of these dear fellows to her, "is there anything wrong in smoking? There is a young chap on board the *Frolic*, who told me last night, when he saw me smoking, that I had not given up all for Jesus, so I thought I would ask you if you think it is wrong, and I will give it up. I will do nothing that my Saviour does not love; and anything you do not like I will not do I would not displease you if I knew it you who have promised to be my mother. You do not know how I love you as a mother, more now than when I was with you. You were kinder to me than any one else has ever been. If I had not known you, I should not have known Jesus."

The above is only one specimen of the way the sailors used to write to their spiritual teacher; and it is certain that no one, whose heart was not a well-spring of love, could have so completely won the affection as well as the admiration of these honest, blunt, and simple-minded men.

Among Mrs. John's special gifts, that of language and speech must not be omitted. She was not an eloquent speaker in the ordinary sense of the term. She never attempted the orator either in England or China. But she had a good command of language, was thoroughly self-possessed, and was able to set forth her thoughts with clearness, freedom, and fulness. Her style was calm, earnest, and perfectly natural. In the year 1881, she addressed large audiences in England, Scotland, and Wales, and it is certain that she will never be forgotten by those who heard her. The impression she made was often overpowering at the time, and we know now that it was genuine and lasting in its nature.

She had another gift of priceless value, namely, the gift of dealing personally with men and women. She yearned for the salvation of souls; she grappled with them, and forced them to yield, or to set up a conscious resistance. She seemed to be able to look into the very souls of those with whom she had to deal, and talk to them with wonderful directness, and often with instantaneous effect. This power of personal dealing was also manifested with blessed results during Mrs. John's visits to England. Christian men and women came under its influence, and their Christian life became enriched and ennobled in consequence. "You have greatly helped me," wrote one to her on the eve of her departure for China, "and the year 1883 has been a blessed one to me through you." Another wrote: "My conversation with you has given me quite a substantial lift heavenward. I long to be filled with all the fulness of God; and my constant prayer to God is that He will make my life a power for good." Another wrote: "I feel as though I was writing to a friend I had known for some years past, instead of one I have only seen for a short time. But oh! how glad I am I have seen you; for you have been to me a messenger from Jesus." In a letter received by Mr. John, one of the many to whom Mrs. John was made a special blessing wrote: "I cannot tell you how I loved her, or what she has been to me Only the Lord who gave her to me knows. She it was who led me to find that perfect peace which she herself so enjoyed, and I can truly say that my whole life was changed through her influence. And I expect very many can tell the same tale."

The grand secret of Mrs. John's power and influence was her strong and deep religious conviction, and her whole-souled consecration to God and to God's work. In creed she was strictly orthodox, according to the standard of orthodoxy in the Methodist Church, of which she was a member, and to which she was deeply attached. She was in full sympathy with the higher teaching of her church on the doctrine of sanctification and holiness, and her whole soul went out in unutterable longings for the perfect life. She had no doubt respecting the great veritics of the Gospel; she embraced the truths and promises of God's Word with all her heart; and preached them to others, not as matters to be discussed and speculated upon, but as Divine realities to be accepted and lived on. Her spirituality was decidedly strong, and she strove to live as seeing the Invisible. Perfect union with Christ was to her mind the one essential in the Christian life. She loved Christ with something like a passionate love; and so fully consecrated herself to his service, that she could say truly, "To me to live is Christ." This was the grand secret of her power and influence.

It was in this spirit she came to China, as the wife of Dr. Jenkins, of the American Methodist Episcopal Mission, South, in 1854. In 1871 Dr. Jenkins died, and she returned to the States. Her stay was not long; she felt she must return to China in obedience to the will of God. Her visit home, however, was not in vain. During her short stay, she came in contact once more with those Christian friends who had been so helpful to her in her earlier days, and the old longings for the perfect life in Christ broke forth anew. Once more there came a season of earnest heart-searching, followed by a deep sorrow for past failures, and an honest surrender of self She waited for the Comforter. As the heart panteth after the water-brooks, so her soul panted for God. Ere long the Heavenly Dove descended upon her as a Spirit of purity, peace, and power.

Thus baptized anew she returned to China. She sought God's guidance, and asked him to give her a work that would fill her heart. One day, as she was going to Union Chapel, at Shanghai, she met about half a dozen sailors walking in the other direction, and each one carrying under his arm a bottle of whisky or Old Tom. For the first time in her life she began to feel a *special* interest in the sailor, and she asked herself instinctively—"Is not this the work that God has given me to do?" She spoke to them, got them to fling their bottles into the ditch hard by, took them to the chapel with her, and after the service brought them to her home. She gave them tea, and there and then commenced her Sunday evening services for sailors. At those meetings from forty to eighty sailors, and others, would gather in her drawing-room every Sunday evening. It was in some respects the most interesting meeting in Shanghai, and certainly the most fruitful in results. The prayers were short and fervent, the addresses earnest and to the point, and the singing always bright and full of spirit. Mrs. John *expected* conversions, and made a direct aim at this end. There was nothing vague about her teachings or her appeals. Certain days and hours in the week were appointed for private conversation, and all were invited to come and see her at those times. These were her opportunities of dealing personally with her Sunday hearers. She also conducted a very extensive correspondence with her children (as she delighted to call the blue-jackets), after they had left Shanghai for other parts of the world. The results connected with these efforts were simply astonishing. Conversions were numerous, and the change in the general conduct of the men-of-war's men who visited the port was marked by the residents generally.

In October, 1874, she was married to Rev. Griffith John, of the London Mission at Hankow. Her work at Hankow lay less amongst European sailors, and more amongst Chinese women and girls. Nevertheless she carried into her new sphere the same spirit of consecration and earnest purpose. Her love to the sailor remained the same to the end; and whenever a gunboat or a tea-ship visited the port, she threw her whole soul into the work of ministering to the spiritual needs of the men. Neither did she labour in vain at Hankow. As at Shanghai, so here, her ministry was abundantly blessed; and there are to-day many sea-faring men who bless God that they were led to Hankow, because it was here, through Mrs. John's instrumentality, they were brought to know God in Christ. Whilst in England, in 1881, she raised a considerable sum of money amongst her friends for the purpose of erecting a Sailors' Rest and Reading-room at Hankow. With this money a suitable and beautiful little building has been erected on the premises of the London Mission. At Hankow Mrs. John threw herself into the Chinese work with great enthusiasm, and her influence amongst the Chinese was great. She took a special interest in the hospital, and

devoted much of her time to the instruction of the female patients. Day by day, through rain and sunshine, was she to be seen on her way to or from that Institution. She knew how dark and sad their souls were, and she felt she must go and give them light and comfort. And her labours in this direction were not in vain. Some of the most satisfactory female converts were brought to Christ through her efforts in connection with the hospital work.

Mrs. John's death was in perfect harmony with her life. She had been suffering more or less for some weeks, but neither her husband nor herself had any apprehension of danger till Christmas Day, 1885. On that day serious symptoms appeared, and Dr. Gillison pronounced the case to be one of peritonitis. All that love and medical skill could do was done for the patient; but she gradually grew worse, and died about noon on December 29. The event was felt to be very sudden, because it was very unexpected. The physician hoped almost to the last, and those who stood around her were only too glad to share in his hope. Till within two hours of the end, her husband had no idea that it was so nigh; and when the fact became evident, she was too weak to say much that was intelligible About half-an-hour before her departure she said, "Griffith," first indistinctly, then quite clearly. Her husband spoke to her and asked her if she was happy. In an instant a strange light shone *upon* or *from* her face; she opened her eyes, and gazing upon some vision of the unseen, she said, "Beautiful! Beautiful! Jesus the Lord! Beautiful!" She must have repeated the word *beautiful* fifty times at least during the last half-hour, and she heaved the last sigh with the word upon her lips. Those who were present can never forget what they saw and heard during that half-hour. They felt that heaven was in their midst, and they were standing in the very presence of the King. What was that light? Was it not the reflection of another face which was just then looking on her? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—(*The Christian.*)

Miscellany.

—Dr. T. C. Upham: Some may admit the fact of growth in holiness after full sanctification, and still be perplexed as to the *manner* of it. Evangelical holiness is perfect love. Love is based in part on knowledge. We can never love one whom we know not; and as our knowledge extends we have a wider basis for the action of this principle. Every new manifestation of God's character, attributes and providences, will furnish new occasions for accessions of love. One perfected in love, a holy person, may increase in holiness in proportion with his increase in knowledge.

The mental law of HABIT is, that increased facility of mental action results from repetition. There does not appear to be a power of the mind, either intellectual or sensitive, which may not feel the influence of this law. Every continuously successive exercise of love will give place to another, increased in strength. A holy being (not one holy to-day and sinning to-morrow) will go on from one degree of strength to another. Habit strengthens depravity. A man is more depraved than a child, a devil is more depraved than a man If theologians generally propound as sound doctrine the idea of growth in depravity, when depravity is entire, it would be difficult to show its unsoundness in holiness.

We may increase holy emotions and desires by removing obstacles to their exercise. The speed of a vessel or a car depends not only on the propelling power, but also on the number and greatness of obstacles. The sanctified person is continually acquiring knowledge in relation to the object of his perfected love, and also in relation to his physical and intellectual infirmities, the nature of the temptations, and the arts of the Adversary. These infirmities, temptations, and evil arts are obstacles to his progress in holiness. But every day's experience, under the instructions and guidance of the Spirit, teaches their nature and diminishes their power. He learns where his weakness is, and better how to counteract it. He knows the artifices of the Adversary, the insidious manner of his approaches, and the way in which he can be defeated. Hence serious obstacles which before perplexed his progress, are removed- His increased knowledge of the character of God, the influence of habit, the influences of the Spirit accelerate, as they would not do under other circumstances, the ascendant flight of the soul.

Hence growth in holiness, when the heart is sanctified, is reasonable. The growth of a sanctified soul in holiness would be more rapid than that of the partially sanctified. The testimony of those who have arrived at this state is, that their growth is more rapid and sure. They are conscious of increased power against temptation, and of increased union with the divine will, to an extent unknown in previous experience. What growth, then, must there be in angel minds, which are neither obstructed by inward nor by outward evils in their progress! What expansion! What increased intensity of desire! What higher and more triumphant energies of love!

—*The Rock:* It is possible to draw an analogy between the Pharisees of old and the modern Ritualists without the suggestion of hypocrisy which our present day use of the term implies. At least they may be credited with sincerity, though it is misdirected. In the attempts to load men with an intolerable burden of formalism, regard the outer public as children who must submit unreasoningly to a mass of confused human tradition, and the "tithes of mint and anise and cummin," we now find a parallel in "daily celebrations," the authority of Holy Mother Church," and bootless discussions on "lights on the altar" on the 'eastward position." The greater matters of the law, the judgment, mercy, and faith, the souls to be won for CHRIST, and the hearts bowed under "the whole heaviness of the wronged world's weight," who want comfort and cheer beyond the cold symbolism of an ornate ritual, are set aside now, as they were of old. Then came the revolt. The foolish and unlearned men could endure it no longer. They went over to the greatest Innovator and Nonconformist that the world has ever seen. Yet the priestly Jews would not learn wisdom till, by their proud adherence to form and ceremony, they lost the masses, and simply maintained an artificial life in decaying and diminishing splendour. No doubt the gorgeously robed and broadly phylacteried priests thought it was but a small matter to alienate the affections of a few Galilean fishermen and some of the despised rabble. Some to-day may blindly say, "What consequence is it if a few poor old day-labourers choose to take offence, and to leave off coming to church?" But the powers of the great Jewish Church waned unto its downfall when its ritual assumed these empty developments, and its fate suggests terrible possibilities to ourselves, if we place before our own poor an outward and unsatisfying dogma, instead of the simple gospel.

TELEGRAPHIC NEWS.

St. Petersburg, January 20th: According to Russian advices from Askabad, a new Governor for Herat will be appointed shortly by the Ameer of Afghanistan.

Sofia, 20th: The negotiations with the Powers regarding the Bulgarian question are progressing.—The Regents demand, as the conditions upon which they would resign the government into the hands of the Powers, that the candidacy of Prince Nicholas of Mingrelia to the Bulgarian Throne be dropped by Russia; assurances be given to them relative to a new candidate, and guarantees for maintaining the autonomy of Bulgaria.

Paris, 21st: The Committee of the Chamber of Deputies to-day rejected the amended Budget for 1887 presented by M. Dauphin, the Minister of Finance.—A Cabinet crisis is apprehended.

Rome, 21st: His Holiness the Pope has accepted the resignation of Cardinal Jacobini, the Pontifical Secretary of State, on the ground of ill-health.

Paris, 22nd: The French Ministry have withdrawn their Budget and accepted the proposals of the Committee of the Chamber of Deputies. A Ministerial crisis has thus been averted.

London, 22nd: Anxiety is felt in Europe at the Franco-German situation owing to the constant disturbing rumours which are prevailing in reference thereto.

23rd: Mr. Chamberlain, speaking at Harwick yesterday, said that although there were still grave obstacles to surmount, the forthcoming Conference increased the hopes of ultimate unity among the Liberals, because all were sincere in their desire for concord. Mr. Chamberlain said he was hopeful that a land settlement was possible uniting the Conservatives, Liberals and Irish members. He reiterated the plan for giving autonomy to Ireland similar to that granted to Canada.

Paris, 23rd: The daily increasing popularity of General Boulanger is exciting the jealousy and fears of the Moderates as well as of the majority in M. Goblet's Cabinet.—The press of the Extremist party are publishing articles effusively eulogizing the patriotism and vigour of the Minister of War.

St. Petersburg, 23rd: The semi-official *Journal de St. Petersbourg* announces that most of the Cabinets have favourably received the efforts made by the Russian Government with the view of settling the Bulgarian question.—The journal points out that it is essential first to restore to Bulgaria a legally constituted government and then agree as to the selection of a Prince for the throne.

London, 24th: The *Daily News* states that Government apprehends that war between France and Germany is imminent.—It is reported that Germany will shortly demand of the French Government the meaning of the massing of French troops on the frontier.—Yesterday the Socialists repeated their conduct of hissing during the prayers for her Majesty the Queen and the Royal family at numerous churches in the metropolis.—Mr. R. Hardie, the Secretary and Treasurer of the Bank of Bengal, Calcutta, has been appointed to succeed the late Mr. Bullen-Smith as a member of the Council of the Secretary of State for India.—Sir Joseph Whitworth, Bart., the artillerist, is dead.—The *Times*, in its issue this morning, states that Russia has proposed to the Powers to instruct their Envoys in Constantinople to negotiate for the settlement of the Bulgarian question while the Bulgarian delegates are present in that capital.

Vienna, 24th: Preparations are being made by the Austro-Hungarian Government for mobilising the forces of the Empire.

Washington, 24th: The United States Senate have passed the Bill empowering the President of the United States to grant protection to American fishermen. During the debate which proceeded the passing of the Bill, the speakers attacked England in the most violent manner, and threatened war if the seizures of American fishing vessels were continued.

Constantinople, 24th: Sir William White, the British Ambassador here, dined with the Sultan yesterday and met with a most cordial reception by His Imperial Majesty who said he hoped that Sir Drummond Wolff was the bearer of proposals for a satisfactory solution of the Egyptian question.

St. Petersburg, 24th: It is stated here that Iskander Khan is seeking to re-enter the Russian army.

Rome, 24th: News has been received by the Italian Government that Ras Aloula, the Commander-in-Chief of King John's forces, is threatening Massowah.

Aden, 24th: Advices received here state that the Abyssinians have routed the forces of the Ameer of Harrar, which place they have occupied. The Ameer has fled.

Paris, 25th: The statement made by the London *Daily News* respecting the relations between France and Germany has been officially denied here.

Berlin, 25th: It is officially denied here that there is any truth in the statement made by the London *Daily News* respecting France and Germany.

Suakim, 25th: News has been received here that an attack has been made on Massowah by the Abyssinians under Ras Alaula, in which the Italians lost five in killed and the Abyssinians two hundred.

Rome, 25th: Large reinforcements of Italian troops are under orders to proceed to Massowah, and two Italian corvettes have also been ordered there.

London, 26th: Orders have been issued by the Admiralty for the new corvettes, *Colliope* and *Cordelia*, of sixteen and ten guns, respectively, to proceed immediately to reinforce the China Squadron under Vice-Admiral Hamilton. —The *Times* publishes a telegram stating that Port Hamilton was evacuated by the British last Sunday.—The following is the result of the polling for the election of a representative of the Exchange Division of Liverpool, rendered vacant by the death of Mr. D. Duncan (Gladstonain Liberal):—Mr Ralph Neville (Gladstonian Liberal).....3,222 Rt. Hon. George Goschen (Unionist Liberal)...3,211. A recount of the votes will take place to-morrow.

Berlin, 26th: The German Government have issued a decree forbidding the export of horses from Germany.

Paris, 26th: Advices received from Madagascar state that the French troops have evacuated Tamatave in conformity with the Treaty of Peace of 17th December, 1885, between France and Madagascar.

Rome, 26th: In the Chamber of Deputies today, Count de Robilant, the Minister for Foreign Affairs, announced that there was no need for the anxiety which was felt concerning the Abyssinian attack on Massowah, as the Italian position at that place was very strong, and no danger to the troops, who were holding it, was apparent.

Constantinople, 26th: M. Zankoff has conferred with the Envoys of the Powers here except Sir William White, who will receive him later on. The Envoys have advised M. Zankoff to come to an agreement with the other parties in Bulgaria.

WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that he had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could nos help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup."

MARIA HAAS.

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For Venice—Mr C B Portman, Dr Ellaby, Dr and Mrs Morris, Two Misses Humphreys, and Mr J P Reid.

For Suez—Mr Collins Denny, Rt Rev Bishop Wilson, Rev J McCauley, and Mr Techow.

For London—Mr W Collingwood, Mr G Subbamanjee, Mr J F Lindsley, Mrs H C E Ward, Miss Morgan, Lieut-Col A R Seaton, Mr D A G German, Mrs Towsend and child, and Mr J M Duncan.

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For Gibraltar—Miss Thomas, Mr E A de Mercedo de Canto, Mr Pillippe Nounes, Mr Albuquerque, Mr Pestna, Mr W E Sa and two Surgeons.

For Liverpool—Mrs A J Clarence and Mrs W Jervis.

For New York—Miss Nicholson, Miss Rowe, and Mrs Macafee.

PASSENGERS ARRIVED

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Per P and O. Str. *Siam*, 25:

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From Venice—Mr and Mrs D C Reid, Mr P V Luke, Mr E McCallum, and Mr and Mrs J Posford.

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From Aden—Capt J A Almond, and Mr J A Goodwin.

Domestic Occurrences.

BIRTH.

WRIGHT—At Upper Colaba, on the 23rd December, the wife of W. B. Wright, of a son.

MARRIAGE.

HOOPER—EVANS—Jan 19th, at Ootacamund, by the father of the bride, assisted by Rev. C. H. Pelly, M. A, Chaplain of Ootacamund, David Hooper, Government Quinologist, to Hannah Carr Evans, second daughter of the Rev. Thomas Evans. God bless the union.

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c., convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side. presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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